IT IS COMPULSORY TO ACT ON THE SUNNAT AND ITS REJECTION IS KUFR

By Sheikh Abdul Azziz bin Abdullah bin Baaz

Translated by Mufti A.H. Elias

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FOREWORD

All praise to Allah, our Rabb who made us the Ummatis of the last and final Rasul, Hazrat Muhammad (S.A.W.) upon whom be abundant Salaam and Durood. Blessings be on the Righteous Sahabah (R.A.) who displayed the practical nature of Rasullulah (S.A.W.)

Allah says in the Lofty Qur'an: "Say, if you love Allah, follow me and Allah will love you and forgive your sins." (Sura 3 verse 31).

In this booklet, the foremost importance of following the Qur'an has been discussed so that no one may lose sight of its superiority in all matters. Thereafter, the Ayats that mention the obedience to Rasulullah (S.A.W.) have been briefly noted. Also included are the sayings that denote the respect and importance the illustrious Sahabah (R.A.) have accorded to the Sunnat of Rasulullah (S.A.W.).

In this materialistic world, the onslaught by the deviated and so called "educated" sects against the Sunnat of Rasulullah (S.A.W.) is on the increase. This booklet is an effort to stop this onslaught by educating the people who hold these erroneous beliefs and to remove doubt from the minds of those who are not sure on what to believe.

Allah says in the Lofty Qur'an: "And he (the Rasul) does not speak of his own desire. It is not but a Wahy revealed (to him)." (Sura 53 verse 3).

May Allah open the doors of wisdom and clear away the obstacles that stand at the entrance.

A.H. ELIAS (MUFTI)
Ramadaan 1413
March 1993

All Praise is only for Allah and salvation is for the righteous and pious, and Salat and Salaam on His Servant and Rasul and Our Beloved Nabie (S.A.W.) who was sent as mercy for all the worlds and whose existence is a mercy for us (servants). And Salat and Salaam be on his family and Sahabah (R.A.) and thereafter upon all those who with utmost trustworthiness and perfection protected and transmitted the words and meaning of the Sunnat of Allah's Rasul (S.A.W.).

Allah is pleased with them and they are pleased with Him and may He make us their true and perfect followers.

The Ulema of old and new are unanimous that in proving laws and propounding Halal and Haraam, four sources are authentic:

Firstly: The Kitab of Allah - the Lofty Qur'an - upon which no falsehood can enter from ahead nor from the back.

Secondly: The Sunnat of Rasulullah (S.A.W.) which did not just spring up as whims and fancies but came to him through Divine Protected Revelation (Wahy).

Thirdly: Ijma (consensus of opinion) of the Ulema of the Ummat.

Fourthly: Qiyas (deduction by analogy). Although some ulema differ on it being a proof in Shariat, the majority of them are unanimous that when all the necessary conditions of Qiyas are prevalent, then it is a proof. There are numerous and famous proofs of this. However, we will restrict this discussion to the topic.

THE FIRST PRINCIPLE: THE KITAB OF ALLAH

The Sustainer of the worlds has mentioned in the Lofty Qur'an many ayats which direct towards the obligatory and compulsory obedience and adherence to the Qur'an. It also emphasises that we should be limited by its boundaries. Here are just a few:

1. *"Follow that which is brought down to you from your Rabb and do not follow other masters besides Him. But you take very little warning." (Sura A'raaf 7:3).*

2. *"And We have revealed a Kitab, (which is) full of blessing. Thus follow it and have fear (stay away from evil) so that you may find mercy." (Sura A'naam 6:155).*

3. *"There has come to you, Our Rasul to make manifest to you many (things) which you concealed in the Scriptures, and passes over many things (that are necessary) undoubtedly there has come to you from Allah a (new) light (The Qur'an) (and) a Book of manifest (truth). Whereby Allah does guide those who seek His pleasure, on the paths of peace and leads them out of darkness by His will into light and guides them to the straight path." (Sura Al-Maidah 15:16).*

4. *"Those who reject the Qur'an when it reaches them...and it is a Mighty Kitab - which no falsehood approaches from the front or back, it is revealed by (from) the Praiseworthy, the Wise (one)." (Sura Ha'min - Sijda 41-42).*

5. *"Ya Rasul (S.A.W.) Say: This Qur'an is revealed to me so that I may warn with it all those whom it reaches." (Sura*

An'aam - 19)

and the proclamation of the Most High is:

6. *"This is the Qur'an, by it recognise the laws so that they may fear by it." (Sura Ebrahim - 52).*

There are numerous ayats of th: above nature. Besides this there are many Authentic Ahadith of Rasulullah (S.A.W.) in which adherence to the laws of the Qur'an are proven and which denote that the one who acts on the Qur'anic Laws is on guidance whilst the one who turns away is on mis-guidance.

From amongst those Ahadith of Rasulullah (S.A.W.) that prove the adherence to the Qur'an is the Khutba at Haj-e-Wida. He said: "I leave for you that which if you act upon, you will never be mis-guided, that is the Kitab of Allah." (Muslim)

In Sahih Muslim it is narrated fro Rasulullah (S.A.W.):
"It is narrated by Zaid bin Arqam (R.A.) that Rasulullah (S.A.W.) said: "I am leaving amongst you two mighty (weighty) things, firstly the Kitab of Allah, in it is Guidance and Light, so hold fast to it and firmly act upon it", then he said about the Ahle Bait, "I am reminding you to fear Allah concerning my Ahle Bait, I am reminding you to fear Allah concerning my Ahle Bait, I am reminding you to fear Allah concerning my Ahle Bait".

In another narration it is stated that Rasulullah (S.A.W.) said about the Noble Qur'an:
"And it is the rope of Allah, he who hold it firmly, is guided and the one who leaves it is misguided."

There are numerous Ahadith having similar meaning and

from the time of the Sahabah (R.A.) up to now, there is unanimity (ijma) of the Ahle-Ilm (knowledgeable) and the Ahle-Iman (faithful) that it is not only Wajib to act on the Qur'an, but to consult it in all matters with the Hadith and the authority belongs to the Qur'an and the Sunnat.

SECOND PRINCIPLE: SUNNAT OF RASULULLAH (S.A.W.)

From amongst the three unanimous principles, the second principle is basically the sayings, actions and approvals of Rasulullah (S.A.W.) which are proven from valid narrations and are termed "Hadith". This is called the Sunnat.

The Ahle-Ilm, from the time of the Sahabah (R.A.) up to now, have brought Iman (faith) on this principle and accepted it as a proof and educated the Ummat similarly. They also wrote many books on this science and expounded upon it in the Books of Principles of Jurisprudence and Ahadith.

It is extremely difficult to enumerate all the proofs expressing the Sunnat to be proof. The best and weightiest proof is the commandment mentioned in the Qur'an wherein we are ordered to obey and follow Rasulullah (S.A.W.) and this order is for those who lived during the time of Rasulullah (S.A.W.) and for all those who came after him. This is because he is the Rasul of Allah to ALL and until Qiyamat, all are bound to obey and follow him. His verbal expressions, actions and silent approvals have all been expounded in the Kitab of Allah and the Sunnat

If there was no Sunnat, then the people would not know the finer details (number of Rakaats, its Wajibaats (compulsory) acts in Salaat and the detailed laws on fasting, Zakaat or Haj) nor would they have known the laws of Jihaad and the ordering on what is good and what is forbidding and wrong, the details of transactions, the prohibited acts and essential matters concerning the limitations and consequences of Allah.

There are many Qur'anic ayats in this connection (i.e. it is compulsory to obey and follow Rasulullah (S.A.W.)). Thus in Sura Al-Imraan, Allah says:
"O Muslims, obey Allah and obey the Rasul and those in authority among you, and if you differ amongst yourselves concerning anything, then refer (that matter) to Allah <u>and His Rasul</u>, if you believe in Allah and the last day and this is best and the result is befitting (profitable)." (4:59).

Moreover in Sura Nisa, Allah, the Almighty says:
"And whoever obeys the Rasul, thereby obeys Allah, and whoever turns away, thus we have not sent you (Nabi) as a guardian (custodian over their actions)." (4:80).

If the Sunnat is not proof or completely protected, then how is it possible to obey Rasulullah (S.A.W.) or refer to him in matters if there are differences in the Kitab of Allah and the Sunnat of Rasulullah (S.A.W.)?

This would mean that Allah has ordered upon His servant a thing that is non-existent. This surely is false and implicates the denial of the Being of Allah and results in losing faith whilst Allah has stated in Sura Nahl:

1. *"And We sent down towards you the Dhikr (Qur'an) so that <u>you may explain</u> to the people what has been sent down to them and so that they may ponder." (16:44)*

2. *"And We have revealed this Kitab (Qur'an) on you for the sole reason that you explain to them on matters which the people differ, and for the believers it is a guidance and a mercy." (16:64)*

Allah is clearly granting the duty to Rasulullah (S.A.W.) for

expounding the Qur'an. If there is no existence of the Sunnat and if it is not a proof, then how will this be possible?

Allah states in Sura Nur:

1. *"Say, obey Allah and obey the Rasul, then if you turn away, upon him rests what is laid on you. If you obey him, you will be guided and the only responsibility on the Rasul is to propagate it clearly." (24:54)*

2. *"and establish Salah and pay Zakah and obey the Rasul, so that you may be blessed." (24:56)*

3. *"Say, to the people, I am a Rasul of Allah to all (universal). His is the sovereignty in the Heavens and the Earth. There is no illah (deity) but Him. He ordains life and death. Therefore believe in Allah and His laws, and follow him so that you may be rightly guided." (Sura A'raaf 7:158)*

This ayat clearly elucidates that there is guidance and mercy in following and adhering to what Rasulullah (S.A.W.) said. How is it possible to obtain guidance and mercy without following Rasulullah (S.A.W.)? It is foolish to say that the Sunnat is not reliable nor deserving to be relied on. Why is mankind deserving the guidance and mercy of Allah?

Allah states in Sura Nur:
"So let those who go against his command, beware, lest a trial afflict them (in this world) or a grievous punishment overtakes them (in the next)." (24:63)

and in Suratul Hashr the order of our Rabb is:
"and whatever the Rasul gives you, accept it, and whatever he forbids you, abstain from it." (5:97)

Similar ayats are numerous and all of them prove the obligatory nature of following, obeying and adhering to whatever was brought by Rasulullah (S.A.W.), just as the proofs has been mentioned in the Qur'an concerning the laws that are obligatory and those that require abstinence.

The Kitab and Sunnat are so closely bound principles that one is dependent on the other and the denial of one tantamount to the denial of the other. This is Kufr and gross mis-guidance and all the Ahle-Ilm unanimously declare such a person outside the fold of Iman and Islam.

It has been proven from "Ahadith Mutawatir" that it is compulsory to act on what Rasulullah (S.A.W.) brought by obeying and following him. This is for ALL, (i.e. those who were in the era of Rasulullah (S.A.W.) and all those who came afterwards up till the Day of Qiyamat.

From among these ahadith a few are mentioned below:

1. Hazrat Abu Huraira (R.A.) narrated that Rasulullah (S.A.W.) said: *"Whosoever obeys me has obeyed Allah and whosoever has disobeyed me, has verily disobeyed Allah." (Bukhari / Muslim)*

2. Hazrat Abu Hurairah (R.A.) has narrated that Rasulullah (S.A.W.) said, *"The whole ummat will enter Jannat, but those who denied." He was asked, "Ya Rasulullah, who are the deniers?" He replied, "Whosoever follows me will enter Jannat and whosoever disobeys me, has denied it." (Bukhari / Muslim)*

Ahmed, Abu Dawood and Hakim have recorded the underlying hadith with a reliable chain of narrators:
Miqdam bin Madkrab (R.A.) narrated that Rasulullah (S.A.W.)

said, *"Definitely, I have been given this Kitab (Qur'an) and with it its like (Hadith - for it is also wahy). Beware!"* shortly, *a fat bellowing man reclining on his cushions will say, "Regard this Qur'an as necessary upon yourselves. Whatever you find Halaal in it, recognise it as Halaal and whatever you find Haraam in it, recognise it as Haraam (to the exclusion of everything else)."* This refers to those who believe that the Qur'an alone is sufficient and there is no need for ahadith.

Abu Dawood and Ibn Maja have recorded the underlying hadith with a reliable chain of narrators:
Harrat Ibn Abi Rafi (R.A.) narrated from his father who narrated from Rasulullah (S.A.W.): "I will surly find amongst you one reclining on his cushion and from amongst my instructions, one such instruction of acting will reach him or an order of abstinence (will reach him), and he will say, "I do not know, (for) whatever we find in the Kitab (Qur'an) of Allah, we follow that."

In another narration in which Hasan bin Jabri narrated from Miqdam bin Madkrab, he says:
*On the day Khyber was conquered, Rasulullah (S.A.W.) announced certain things Haraam and thereafter said, "Shortly amongst you, one will belie me whilst reclining, narrating my Ahadith and saying that the Qur'an is present amongst us, we recognise as halaal that which we find in it as Halaal and Haraam as Haraam. Beware! **Whatever the Rasul of Allah has made Haraam is like what Allah has made Haraam.** (Narrated by Hakim, Tirmidhi, Ibn Maja)*

It has been proven from Ahadith Mutawatira that Rasulullah (S.A.W.) advised the Sahabah (R.A.) in his Khutba that *"the present must inform the absent"*, "many direct listeners compared to those who are informed, learn better and

understand well." It is recorded in Bukhari and Muslim that he said this on the Day of Arafat on the occasion of Haj-ul-Wida (Farewell Haj).

Thus if the Sunnat was not a proof upon the listener and upon him who is informed and if the Sunnat was not to remain until the Day of Qiyamat, then Rasulullah (S.A.W.) would not have given the order of its prorogation. It is proven that the Sunnat is proof on the person who heard from the blessed lips of Rasulullah (S.A.W.) and upon the person who received this information via a reliable chain of narrators.

The Sahabah (R.A.) not only preserved the Sunnat verbally and practically, but transmitted it to the Tabe'een who subsequently passed the trust onto their followers and the trustworthy Ulema transmitted it generation after generation to one another.

The trustworthy Ulema compiled the Sunnat and Ahadith books, separated the authentic traditions from the weak, then expounded the rules and regulations to recognise the reliable from the weak.

The Science of the Principles of Ahadith, i.e. the study of the chain of narrations came into existence to such an extent that some Muhaditheen wrote special books on weak and fabricated ahadith.

The Ahle-Ilm compiled Ahadith Books besides Bukhari and Muslim and Allah protected these just as He protected the Qur'an from the transgressors transgressions, from interpolations of the fallacious and from those who play with Deen.

Allah Says:
"We have definitely revealed the Zikr (Qur'an) and definitely We are the Guardians (Protectors) thereof."

There is absolutely no doubt that the Sunnat of Rasulullah (S.A.W.) is also a "Wahy" (Divine protected Revelation). Allah has protected the Sunnat just as He has protected the Kitab (Qur'an).

This is why Allah has blessed and granted a group of people the ability to act as guardians to refute the fallacious interpretations of the ignorant and to rebuff the false interpolations and to sift out from out those narrations which the deceptive, ignorant and transgressors have included in the Sunnat. Allah has made (the Sunnat) the interpretations of His Blessed Kitab (Qur'an) and it is the elucidations of the non-expounded laws of the Qur'an as well as laws not mentioned in the Qur'an such as the laws concerning suckling, certain laws on inheritance, the non-permissibility to marry the wife and daughter-in-law, the law that one cannot combine the marriage of the wife and her mother or sister simultaneously etc.

Similarly, there are numerous laws that are reliably mentioned in the Sunnat and not in the Qur'an.

THE IMPORTANCE OF SUNNAT ACCORDING TO THE SAHABAH (R.A.), TABE'EEN AND THE AHLE-ILM, (AFTER THEM) AND ON THE COMPULSORY NATURE OF ACTING UPON THE SUNNAT

1. It is recorded in the Sahihian (Bukhari and Muslim) from Hazrat Abu Huraraira (R.A.) that after the demise of Rasulullah (S.A.W.) some Arab tribes renegaded (renounced Islam) and Hazrat Abu Bakr (R.A.) said: *"By Allah! I will definitely engage in Jihad against the person who differentiates between Salaat and Zakaat."* Hazrat Umar (R.A.) said, *"How can we fight against them when Rasulullah (S.A.W.) has stated that, "I have ordered to engage in Jihad (Qitaal) against the people until they recite La Illa ha illallah, and once they recite this Kalimah, their wealth and life is protected by us due to the Right of the Kalima."* Hazrat Abu Bakr (R.A.) replied, *"Is not Zakaat from the Rights of the Kalima? By Allah! if they withhold even a small goat which they used to give during the era of Rasulullah (S.A.W.), then (due to their withholding) I will wage Jihad against hem."* Hazrat Umar (R.A.) said, *"Now I understand the matter that surely Allah has widened the chest (granted Abu Bakr (R.A.) understanding) on the issue of Jihad and I recognise that this is the Haqq (truth)."*

   The Sahabah (R.A.) followed suit and waged Jihad against the renegades until they accepted Islam and those who persisted in their apostasy were killed.

This incident is a crystal clear proof and guide that the Sunnat is important and that it is compulsory to act on it.

2. A grandmother came in the presence of Hazrat Abu Bakr (R.A.) and questioned about inheritance. He said *"There is nothing clear about it (her particular case) in the Qur'an and I do not know whether Rasulullah (S.A.W.) had made a decision on it and I will therefore ask the people concerning it."* Thus he questioned the Sahabah (R.A.) about it, some Sahabah (R.A.) testified that Rasulullah (S.A.W.) granted a grandmother 1/6th and he ruled accordingly.

3. Hazrat Umar (R.A.) used to advice his governors that they should decide matters between the people by the Kitab of Allah and if they do not find any conclusion therein, then they should decide by the Sunnat of Rasulullah (S.A.W.)

4. When Hazrat Umar (R.A.) was perturbed concerning the order of "Imlaas" women (the women who had to drop the dead foetus due to external pressure or hardship), then he inquired from the Sahabah (R.A.). Muhammad bin Salma and Mughaira bin Shaiba testified that Rasulullah (S.A.W.) ruled that a male or a female slave should be freed. Hazrat Umar (R.A.) accepted the ruling.

5. In the presence of Hazrat Umar (R.A.), the matter on the place where a woman should spend her Iddat on the death of her husband was raised. Hazrat Umar (R.A.) was perturbed, but was then informed by Fariqia binte Malik bin Samar (R.A.) who was the sister of Abu Saeed (R.A.), that Rasulullah (S.A.W.) had on the death of her husband ordained her to spend the whole of her Iddat period in her husband's house. Hazrat Umar (R.A.) ruled accordingly.

6. Similarly, Hazrat Uthman (R.A.) ruled according to the Sunnat the punishment for drinking on Warid bin Uqbah (R.A.).

7. When informed that Hazrat Uthman (R.A.) has prevented Mutamati Haj (Haj and Umra with one Ihraam), Hazrat Ali (R.A.) tied the Ihraam for both the Haj and Umra and said *"I will not discard the Sunnat of Rasulullah (S.A.W.) on the grounds of any one person from amongst the people."*

8. When some people presented as proof the statement of Hazrat Abu Bakr & Hazrat Umar (R.A.) that Haj Ifrad (Haj with only one Ihram) is superior to Hazrat Abdullah bin Abbas (R.A.), he said *"Soon, from the sky stones will descend. I am saying Rasulullah (S.A.W.) is saying and you are stating that Abu Bakr and Umar are saying this."*

   When a person fears the punishment from Allah on acting on the statements of Abu Bakr and Umar (R.A.), after learning the Sunnat, then what will be the condition of the person who acts on a statement of a person who is less in status than these two prominent Sahabah (R.A.) or merely follows his whims and fancies and acts contrary to the Sunnat?

9. When some people disputed with Hazrat Abdullah bin Umar (R.A.) concerning some Sunnats, he said, *"Have we been ordered to act on the Sunnat of Rasulullah (S.A.W.) or restricted to follow Umar (R.A.)?"*

10. When a person requested Amra bin Husain (R.A.) to narrate from the Qur'an at a time he was narrating from the Ahadith of Rasulullah (S.A.W.), he became most displeased and said *"The Sunnat of Rasulullah (S.A.W.) is*

the Tafseer (explanation) of the Kitab of Allah and if there was no Sunnat, then we would not known that there are 4 Farz in Zohr, 3 in Maghrib and 2 in Fajr and we would not have known the Zakaat laws in detail, likewise all other laws that have been expanded in the Sunnat, we would not have known."

There are numerous stories and incidents wherein the Sahabah (R.A.) showed respect to the Sunnat, (proving) it is obligatory to act on it and there is warning and admonition on going against the Sunnat.

From amongst the above one incident is:

11. When Abdullah bin Umar (R.A.) mentioned the saying of Rasulullah (S.A.W.) *"Do not prevent your women from going to the Masjid", then one of his sons said "By Allah we will definitely stop them." Then Abdullah bin Umar was most displeased with him and said "I m telling Rasulullah (S.A.W.) said and you are saying that "We will definitely stop them."*

12. When Abdullah bin Mugafhal Mazni (R.A.) who is a Sahabi of Rasulullah (S.A.W.) saw one of his relatives throwing pebbles with a sling. Then he prevented him and said Rasulullah (S.A.W.) has prohibited the throwing of pebbles and said that *"this does not hit the prey nor injures the enemy but breaks the teeth or bursts the eye."*

    Thereafter he saw him again throwing pebbles and said *"By Allah, I will never talk to you again for I have informed you that Rasulullah (S.A.W.) has prohibited pebble throwing, and you (after hearing it) are still doing that."*

13. Imam Bahaqi (R.A.) narrates from the illustrious Tahir Ayub Sahtayani that *"when you narrate a Sunnat to someone and that person says 'leave that and inform us from the Qur'an alone' then know that that person is misguided."*

14. Imam Auzai (R.A.) stated: *"Sunnat expands the Qur'an and not vice versa, meaning that the Sunnat explains the conciseness of the Qur'an, general laws are made specific or laws that are not found in the Qur'an are mentioned as Allah has said:*

    "We have revealed to you the Zikr (Quran) so that you elucidate it to the people that which has been revealed so that they may think and ponder."

    and the words of Rasulullah (S.A.W.) have already passed: "I have been given the Kitab and its like (i.e. Sunnat)."

15. Imam Bahaqi (R.A.) narrates from Amr Shabi (R.A.) that he said to some people:

    "When you discard the "athaar" then you will be destroyed (i.e. authentic ahadith)."

16. Imam Bahaqi (R.A.) narrates from Imam Auzai (R.A.) that he said to some of his companions:

    "When any hadith of Rasulullah (S.A.W.) reaches you, then you should fear to do any other thing for Rasulullah (S.A.W.) is the propagator from Allah, the Lofty."

17. Imam Bahaqi (R.A.) narrates from the great Imam Sufyan Thauri (R.A.) that he said:

    "Complete Ilm (knowledge) is (surely) the Ilm of Athaar (i.e. authentic ahadith)."

18. Imam Malik (R.A.) stated:
"Each one from us narrates or it has been narrated to us from the one in the grave" and he pointed to the grave of Rasulullah (S.A.W.).

19. Imam Abu Hanifa (R.A.) said:
"When any hadith of Rasulullah (S.A.W.) reaches us, then we accept it whole heartedly (it is above our head and eyes.)"

20. Imam Shafi (R.A.) said:
"When any authentic hadith of Rasulullah (S.A.W.) is stated and I do not accept it, then I make you witness that my Aql (intelligence) is gone (I am gone mad.)"

21. He also said:
"When I say anything and the hadith of Rasulullah (S.A.W.) is contrary to that, then hit my statement on the wall."

22. Imam Ahmad bin Hambal (R.A.) said to some of his companions:
"Do not follow (taqleed) me, nor Imam Malik (R.A.), nor Imam Shafi (R.A.), but from where we have taken you also take."

23. He also said *"I am surprised at the nation that when we have the knowledge from a valid and reliable chain of narrators from Rasulullah (S.A.W.), then still we go towards the opinion of Sufyan Thuri (R.A.) wherever Allah says: "So let those people who do it against his (Rasulullah (S.A.W.)) command fear lest a (fitna) disaster should befall them or a painful chastisement visit them." Sura Nur 63)"*

Imam Hambal (R.A.) said, *"Do you know what Fitna (disaster - trial) is? Fitna is Shirk. Maybe (perhaps) when Rasulullah (S.A.W.) has rejected some opinion, then in man's heart some disturbances (uneasiness) is created and this (disturbance) destroys him."*

24. Imam Bahaqi (R.A.) narrates from Hanat Mujadid (R.A.) who is a great Tabe'een that in the words of Allah *"If you differ in a matter then refer it to Allah and his Rasul"* - the words *"refer to Allah"* denotes the Qur'an whilst the words *"refer to the Rasul"* denotes the Sunnat.

25. Imam Bahaqi (R.A.) from Imam Zahari (R.A.) that he said: *"Our previous pious ulema used to say that salvation lies in holding the Sunnat firmly."*

26. In his book "Rawzatul Nasar Fi Bayanul Usul Akam" Allama Mufaqutul Deen Ibn Qudayma (R.A.) writes *"the second source of augmentation in Shariat is the Sunnat of Rasulullah (S.A.W.) and his words are proof, due to the fact that the Qur'an is a Miracle and points to it and Allah has ordered obedience to Rasulullah (S.A.W.) and disobedience to him is the displeasure of Allah , due to the admonition on not following him."*

27. Allama Ibn Kather under the Ayat above (Sura Nur verse 63) states *"by the words "His Rasul (S.A.W.) command" is meant his way, road, Minhaj, Sunnat, Shariat. Thus all statements and actions will be judged against the statements and actions of Rasulullah (S.A.W.). Those statements and actions which are in conformity will be accepted and the others rejected, irrespective of how prominent the person saying it, is."*

28. In Sahih Bukhari, Muslim and other books it is stated that Rasulullah (S.A.W.) said:
"Whosoever did an action which we have not ordered, is rejected."

That person should fear and refrain from the acts contrary to the external or internal Shariat of Rasulullah (S.A.W.) *"fear lest a disaster befall"* i.e. in their hearts is Kufr, hypocrisy or Bidat - *"or a painful chastisement overtakes them"* i.e. to be killed on earth or imprisoned or the laws of punishment according to the Shariat be meted out on them etc.

29. Just as Imam Ahmad (R.A.) with his chain of narrators has narrated from Hazrat Abu Huraira (R.A.) that Rasulullah (S.A.W.) has stated:
"The similitude between me and you is like the one who kindled a fire, when it lit its surroundings, the butterflies and winged insects began to put themselves into it, then he began to prevent them from falling into it, but they overpowered him and put themselves into the fire. He (S.A.W.) said "that the example of me and you is similar, I have begun preventing you from falling into the fire! But you are overpowering and dropping yourselves into it."

30. Allama Suyuti (R.A.) writes in his book "Mifatul Tanatul fil Itijatul Sunnat":
"Allah have mercy on you! Know that the hadith which is proven authentic by the principles of ahadith - whether words or action, if any person rejects it being a proof, then he is a Kafir and out of the fold of Islam, his resurrection will be with the Jews and Christians or from any Kafir group whom Allah desires."

Concerning the respect for the Sunnat, it's compulsory obedience and admonitions concerning going contrary to the Sunnat are many. Statements from the Sahabah (R.A.), the Tabe'een and the Ahle-Ilm (after them) clearly elucidate this fact.

I hope that the ayats, ahadith and Athaar narrated are sufficient and a satisfaction for the heart for the one seeking the Haqq (truth).

We seek from Allah for ourselves and all Muslims throughout the world to live and act by those things that please Him so that we can achieve His blessings and be saved from His wrath.

May He guide us (one and all) to the Straight Path for definitely He is the Listener and the Giver.

Translation completed
Ramadaan 1413
March, 1993

"Say, obey Allah and obey the Rasul, then if you turn away, upon him rests what is laid on him. If you obey Him (Rasul), you will be guided and the only responsibility on the Rasul is to propagate it clearly

Quraan 4:59

"O Muslims, obey Allah and obey the Rasul and those in authority among you and if you differ amongst yourselves concerning anything, then refer (that matter) to Allah and His Rasul, if you believe in Allah and the last day and this is best and the result is befitting (profitable)."

Quraan 4:59

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